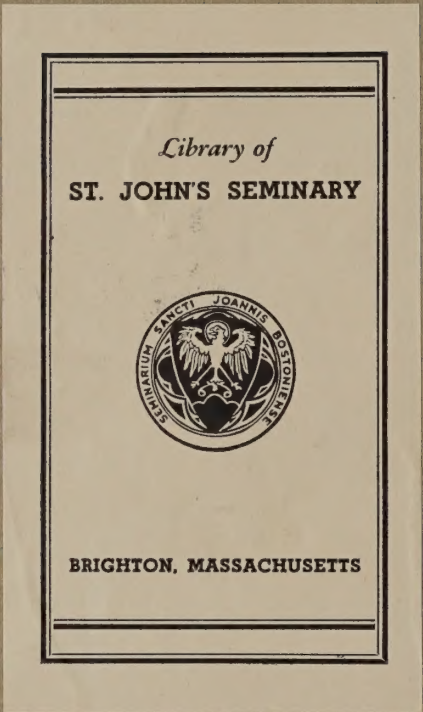


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By ARTHUR PREUSS.

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According to the *Sun*, quite a number of the students at Yale have learned to cook and handle the chafing-dish with great skill. They might as well prepare for the married state while they are young. The New Woman doesn't cook. She "smashes" saloons or engages in some other heaven-inspired occupation.

The author of a recent contribution complains of bad proofreading. For our own justification we will say that he writes a hand which would have made the late immortal Horace Greeley pose as a writing-master. We don't believe he could write legibly if any one would pay him a dollar a word. That's the diagnosis. The remedy "indicated" is: a typewriter.

A literary woman who lives in the suburbs dislocated her typewriter so that it gave out no d's. Nevertheless she finished her work. When she told her husband about it, he asked her what she did. "Well," she replied, "I wrote in the small d's and swore in the big ones." He said he couldn't have done better himself.

At a school of domestic economy at Bethnal Green, London, poor little girls are trained to be capable wives for workingmen. When a pupil has been extraordinarily good, she is allowed to scrub a floor or blacken a stove. The theory may be sound. Both kinds of work are delightfully messy, and messiness appeals to the youthful mind.

NOTA BENE!

Our type is pretty well worn, and we desire to present the first number of the eighth volume not only in handier form but also in a brand-new dress. A friend in Pennsylvania has graciously donated us a sum of money as the nucleus of a fund for buying a new dress, which in the case of *THE REVIEW*, despite its plain modesty, is, like with a society woman before Easter, a matter of considerable expense. May we hope that those of our subscribers who are in arrears will take this opportunity to straighten their accounts with this office and thus aid in making the necessary improvements? If they do their duty promptly we promise that the new *REVIEW* will be a gem.

ARTHUR PREUSS.

THE PHILIPPINE FRIARS AS THEY REALLY ARE.

The suppression of the religious orders in the Philippine Islands, as apparently contemplated by the United States government, would mark an event in the history of that archipelago, bound to cause the most fatal results. Fatal not only with reference to the natives, but fatal also with regard to their new conquerors; for any one with but the slightest insight into the history and the conditions of life in these islands, knows that such a measure would conjure up a state of chaos and anarchy.

Convinced as we are that the perpetrators of this iniquity will avail themselves of the falsehoods and mendacious accusations of demagogic and Masonic parentage against the greed of the Church, licentious and ignorant monks, and the like trash, in order to blind the public, we have collected a number of well authenticated facts on the state of the Philippine Islands of to-day. These facts, taken as they are from the works of personal observers and trustworthy authors,—none of them Catholic,—such as Montano, Semper, Thomson, and especially Jagor, will give the reader at least an idea about where the truth really lies.

When in 1564 the Spaniards took possession of the Philippine Islands they found the inhabitants sunk in a state of complete savagery. On many islands, cannibalism was practised, and everywhere the physical conditions and moral status were miserably low. Says one authority:

"The arbitrary rule of their chiefs, and the iron shackles of slavery were abolished by the Spaniards shortly after their arrival, and peace and security reigned in the place of war and rapine." "The uncivilized inhabitants of the Philippines quickly adopted the rites, forms, and ceremonies of this strange religion." "Credit is certainly due to Spain for having bettered the condition of a people, who being continually distracted by petty wars had sunk into a disordered and uncultivated state.....The monks have had an (rather

the) essential part in the production of these results."

The first Spanish settlers in the islands were haughty and grasping government officials, soldiers of fortune, unscrupulous traders, needy adventurers of noble descent, and, last though not least, a number of monks of the order of St. Francis. With the exception of the latter all had come with the avowed purpose of living on the fat of the land and enriching themselves in the shortest possible time. What the natives had to expect from such elements may easily be imagined. On the one hand the idle and rapacious "conquistador," ready to pounce on the native as his prey by right of conquest, on the other the humble servant of the Church bringing with him peace and good will to all men. A conflict between two such desperate elements was unavoidable, and it came.

From Zuniga, the historian and statesman, we learn that during the governorship of Labezares (1572-1575) he visited the Visayas in order "to check the extortions of the lordly 'encomenderos' a landholders," which visit resulted in at least or temporary reign of order and a relaxation from the worst extortions. But toward the end of Lasande's government (1575-1580), the encomenderos again had stepped beyond all bounds of humanity in their treatment of the natives, despite the constant and most vigorous protests of the monks, whose various orders had by that time become extensive land-owners themselves. Exasperated at last by the little heed paid to their objections and exhortations by the ruthless extortioners, they publicly denounced them from the pulpit, at the same time addressing a memorial to king Philip II. on behalf of the suffering natives. Thereupon the king ordered "that the 'indios' (natives) be protected, as the extortionate greed of the feudal lords had exceeded all bounds." After this the natives were at liberty to pay their tribute either in money or in kind. "The result of this well intentioned regulation," says Dr. Jagor, "appears to have produced a greater assiduity both in agriculture and trade, as the natives preferred to work without coercion, not on account of extreme want."

Once more, however, we find there haughty adventurers holding the natives in such a state of unbearable slavery as to call forth from Pope Gregory XIV. a Bull, dated April 18th, 1591, forbidding them to oppress or otherwise molest the natives in any way. This Bull was issued at the instance of the priests, who were ever solicitous for the welfare of their parishioners. Dauntless and firm in the exercise of their holy mission, these pioneers of the true faith and civilization feared no man, be he trader, soldier, alcalde, governor or even the king himself. What wonder, then, that the native Christians should look up to these kindhearted and valiant missionaries as their fathers and guides in all things spiritual as well as temporal.

"The Padre (in 1860) is frequently the only white man in his village, probably the only European for miles around. He becomes the representative not only of religion, but of government; he is the oracle of the natives,

and his decisions in everything that concerns Europe and civilisation are without appeal. His advice is asked on all important emergencies and he has no one whom he in his turn can consult."

The very fact that the governors remained only three years in one province and consequently could not understand much of the language of the natives nor the peculiarities of the districts they governed, was against them. "The priest on the other hand resides permanently in the midst of his parishioners, is perfectly acquainted with each of them, and even on occasion protects them against the authorities."

Well might the French traveller Legentil exclaim: "The monks are the real rulers of the provinces."

But in order to reach such an exalted position, it required all the virtues of a model Catholic priest. An unbounded love of Christ and His Church, a profound piety and fervent commiseration with the benighted heathens, a rigorous selfdiscipline and severe selfabrogation and a heroic, almost superhuman energy and courage as the results of constant prayer and an unshakable faith,—these were the weapons with which these pious men went forth to labor among the savages of the Philippine Islands. With a view to show that the above remarks are not mere eulogistic elucubrations without real foundation, we quote from the work of an avowedly agnostic writer:

"Most of the priests in the eastern provinces of Luzon and Samar are Franciscan monks, brought up in seminaries in Spain specially devoted to the colonial missions.... On their first arrival they are generally sent to some priest in the province to make themselves acquainted with the language of the country; then they are installed into a small cure, and afterward into a more important one, in which they generally remain till their death. Most of them spring from the very lowest class of Spaniards..... If the monks were of a higher social grade, as are some of the English missionaries, they would have less inclination to mix with the common people and would fail to exercise over them the influence they wield at present. The early habits of the Spanish monks and their narrow knowledge of the world peculiarly fit them for an existence among the natives..... The consideration and the comfortable incomes they enjoy, develop their benevolence. The insight into mankind and the confidence in themselves (in God!) have plenty of occasions to display themselves in the responsible and influential positions which the priests occupy.... Such a state of things naturally develops their brains. The same individuals who in Spain would have followed the plough, in the colonies carry out great undertakings. Without any technical education, and without any scientific knowledge they build churches and bridges, and construct roads..... I had much intercourse in Camarines and Albay with the priests and conceived a great liking for them all. As a rule they are the most unpretending of men."

Of the convents of the above-mentioned province of Camarines (which forms no exception) we are informed that they are "large, imposing buildings, and their incumbents, who were mostly old men, were most hospitable and kind."

And again: "The priests of the Philippine Islands have often been reproached with gross immorality. They are said to keep their convents full of bebies of pretty girls and to lead somewhat the same sort of life as the Grand

Turk; but I myself never saw, in any of the households of the numerous Spanish priests I visited, anything that could possibly cause the least breath of scandal. Their servants are exclusively men, though perhaps I may have noticed here and there an old woman or two." (Jagor, "Die Philippinen," 1873).

Yet this same writer remarks on the same page: "The confessional, in particular, must be a perilous rock-head for most of them" (the priests)!! In the name of common sense I would like to ask why that must be, after all he has said previously with regard to their character!—On the same topic we have the testimony of Ribadeneyra, an old author: "The natives, who observe how careful the Franciscan monks are of their chastity, have arrived at the conclusion that they are not really men, and that, though the devil had often attempted to lead these holy men astray, using the charms of some pretty native girl as a bait, yet to the confusion of both damsel and devil, the monks had always come unscathed out of the struggle."

It is ever the same story, for unbelief is ever the same in all times and zones. All that God, through the agency of His Church, grants to His faithful, is made the subject of rationalistic and agnostic analysis and explanation. What can not be explained by so-called "natural" causes, is either ridiculed or declared to be a fraud.

Thus the phenomenal success of the missionaries in the Philippine Islands, is according to Jagor, entirely and solely due to a state of things, which naturally develops the brains.... of these same individuals, who spring from the lowest class of Spaniards, and who in Spain would have followed the plough. This "state of things" is the consideration and the comfortable living as causes of their benevolence and the insight into mankind and the confidence in themselves!—Truly a most wonderfully patent state of things!

But what of the results of these incessant labors? Have those savages of 1564 improved under the "monkish" rule of the Padres? Or have they remained what they were, or, worse still, sunken deeper into the misery of savagery?

In reply to these pertinent questions we will only give a few extracts relative to the status of the inhabitants of the Philippines before the present war. The natives as well as the half castes are described by every fair-minded observer as "prudent, thrifty, and clever business men and women."

"The native of the Philippines is an interesting study of a type of mankind existing under the easiest natural conditions," and no wonder, for "the Philippines were principally won by a peaceful conquest, and the Spanish rule (according to Legentil "the monks are the real rulers," see above) in these islands was always a mild one." In consequence of which "the Philippine Islands have the greatest claim to be considered a lotos-eating utopia" and "it would be difficult to find a colony in which the natives, taken all in all, feel more comfortable than in the Philippines. They have adopted the religion, the manners and the customs of their rulers, and though legally not on an equal footing with the latter, they are by no means separated from them by the high barriers, with which the churlish reserve of the English has surrounded the natives of the other colonies"..... "The same religion, similar form of worship, an existence intermixed with that of the indigenous population, all tend to strengthen the ties between the Europeans and natives."

That religion is not the least of the characteristic features of the Filipinos, is evident from the following:

"When the bells ring out for evening prayer, carriages, horsemen, pedestrians, all stand suddenly motionless; the men take off their hats and everybody appears (!) momentarily absorbed in prayer."

With the exception of the Mephistophelian "appears," the above remark is flattering in the extreme and might serve as an example to many a "civilized" and "enlightened" Catholic community.

And now, passing all the above statements in review, is it unfair to enquire what might possibly be the secret and real causes for this projected "*coup d'état*" against the religious orders in the Philippines?

We, gifted with but an ordinary amount of intelligence, look in vain for a single truly valid reason for such a measure worthy of a Pombal. Perhaps the coryphees of the mammoth monopolies and the masters and grand-masters of the Masonic fraternity would be able to enlighten us on this point?!

Dr. E. SEYTER.

THE CHURCH AND LIBERAL CATHOLICISM.

JOINT PASTORAL LETTER OF THE BISHOPS OF ENGLAND.

THE RIGHT ATTITUDE TOWARDS DEVOTIONAL PRACTICES.

5. Before concluding this portion of our subject, we must say a word on the devotional practices of the Church.

It is a "reasonable service," to use the Apostle's phrase, to obey on being commanded. And it is a "reasonable" instinct or inclination of the mind to approve the rites, customs, and devotions practised in the Church, even where there is no precept. Numberless are the forms of Catholic piety. There are special devotions to each of the three Divine Persons of the Trinity, to the name of Jesus, to His Infancy and to His Passion, to the Sacred Heart, the Precious Blood, the Five Bleeding Wounds: to each of His Mysteries: to His Immaculate Mother: to His Foster-Father, to S. Peter His Vicar, and to His Apostles and Saints. There are pilgrimages to shrines, indulgences, jubilees, relics, images, medals and scapulars, chants, hymns, vocal prayers, processions and many other practices of devotion and of penance, blessed and approved, and some of them instituted by the Church.

The range of devotional acts is wide and long,—reaching from the sublime elevation of the soul and its seraphic communion with God on the heights of Thabor or of Calvary,—from the perfect and permanent consecration of mind, will, life, and person to God's love and service,—through an infinite variety of national vibrations of feeling and public manifestations of faith and piety, down to the simple and spontaneous expression of a personal devotion. Provided there be nothing inconsistent with the doctrines of faith, provided religious dignity and the proprieties of person, time, and place be decorously observed, these various manifestations of religious sentiment are not alien to the mind

of the Church, and they are not to be despised and condemned as out of harmony with modern thought; nor is the expression of feeling and temper of one nation to be censured, because not in accord with that of another.

Man's religious life is like his person, which is not simply a skeleton, but is built up in form and rounded figure, and endowed with subtle feelings and with the graces of feature, color, and complexion. His religious life is not as bare fibre of a tree without foliage to adorn it, to protect its fruit, and to assist the essential functions of nutrition. But in man the external growth of religious practices corresponds and co-operates with his inner life, helping, protecting, and embellishing it in manifold ways.

God in His wisdom has constituted all organic life upon earth complex, with interdependent parts; and most of all is this true of man's intellectual, moral, and physical being. In addition to what is essential, he is enriched with a thousand accidental gifts and properties; there are internal and hidden as well as external and visible functions; and no form of beauty worthy of contemplation, no integrity of life worthy of admiration, can ever be attained, without the contribution of each and every part to the perfection and beauty of the whole.

It is therefore "reasonable" to praise the Church for large-minded and affectionate care of her disciples, when in addition to the great acts of Religion and the Sacraments, she opens out so wide a field of devotional exercises, to be used according to the taste and attraction of her children, who are of all races and tribes. These devotions are calculated to contribute in their place and measure to the perfection of Christian life, which, in its simplest expression, consists in the knowledge of God and in the knowledge of oneself—in the love of God and in the love of our neighbor for God's sake.

III.

THE THEORY OF DEVELOPMENT AND THE DEPOSIT OF FAITH.

Errors Current in England.

1. One of the errors current in England is the belief that the Catholic Church of to-day is not the same as the primitive Church—that she has departed from the original doctrines of Christianity. And another error is that the Church possessed more authority at one time than at another—that she possessed a Divine claim to obedience in the early centuries, which she does not possess in the present day.

We, on the other hand, hold that the Church as the Divine Teacher is identical with herself in every age. The Divine Teacher speaks through His chosen organs, the Pope and the Bishops, in union with him. He speaks with the same wisdom, the same authority, the same infallibility to-day as during the infancy of the Church in the first three centuries of persecution or in the subsequent centuries of General Councils. The Church is continuous and indefectible in her existence and constitution; so also in her doctrine. But her continuity and indefectibility is that of a living organic being, animated by the Holy Ghost. It is not the changeless continuity of the dead letter of a

book, or the indefectibility of a lifeless statue.

THE TRUE THEORY OF DEVELOPMENT.

2. Living beings are never stationary, they grow while they maintain their identity. The Church also grows. She has a progress, an evolution of her own. Not only do the faithful grow in the faith, but faith itself grows in its own form and character, or as a tree in its own unmistakable properties. Such development implies no essential change. Essential change is—not development, progress, or evolution but—the destruction of what was, and substitution for it of something else. As St. Vincent of Lerins wrote fifteen centuries ago:

"It is the property of progress that a thing be developed in itself; it is the property of change that a thing be altered from what it was into something else" (Commonitorium n. 23).

It was thus that a Father of the Church in the fifth century understood the unity of doctrine, which constitutes the internal and substantial continuity of the Church—a unity always fixed and determinate in its principles and in harmony with its original, in the deposit of truth; but, at the same time, progressive in the inferences, definitions, and applications to which the original doctrine is rightly and logically extended.

Answering the question "Whether there shall be no progress of religion in the Church of Christ?" St. Vincent of Lerins replies: "Certainly, let there be progress and as much as may be....but so that it be really a progress in the faith, not an alteration of it" (Id. Ibid.)

Then he explains what this true progress or development really consists in, and continues:

"The Church of Christ, being a vigilant careful Guardian of the doctrines committed to her, makes no change in these at any time, subtracts nothing, adds nothing, does not curtail what is essential nor tack on what is not needed. She does not let slip what is her own, she does not pilfer what is another's; her whole endeavor, her one aim by her treatment of all questions, at once faithful and wise, is to bring out into clearness what was once vague and incomplete, to strengthen and secure what is already developed and distinct, to keep watch and ward over doctrine already established and defined" (Ibid.)

In other words, the doctrines of faith have not been cast into the world to be torn to pieces, or to be discussed by mankind generally and elaborated at pleasure into a system of philosophy. They have been entrusted, as a Divine deposit, to the teaching Church and to her alone—to guard faithfully, and to develop and explain, with divine and infallible authority.

Truths, therefore, at one time held implicitly, by degrees become explicitly realised and defined, as one or other of those truths becomes a more special object of attention on the part of theologians or of the Holy See, in the face of existing controversies or of attacks upon her teaching, from those who are hostile to her. It is difficult, therefore, to understand the intellectual state of those friends of knowledge and progress, who argue that the modern Church is unfaithful to the primitive Church, because it teaches some

truths explicitly, which were formerly held implicitly—unless they are prepared to defend the paradoxical position that implicit knowledge is in itself preferable to knowledge that is explicit and clearly defined.

TEACHING OFFICE OF THE CHURCH NEEDED TO MEET PRESENT DANGERS.

3. The words of Leo XIII., in his recent letter to Cardinal Gibbons, may be quoted here for the benefit of those "who would limit the exercise of the power of the Church, so that each one of the faithful may act more freely in pursuance of his own natural bent or capacity, as men do in civil society." The Holy Father points out the wisdom and providence of God in the definition of the Vatican Council, "whereby the authority and teaching office of the Apostolic See was affirmed, in order the more effectually to guard the minds of Catholics from the dangers of the present times. The license which is commonly confounded with liberty—the passion for criticising and finding fault with everything—the habit of throwing into print whatever men think or feel—have so confused and darkened men's minds that the Church's Office as a Teacher has now become more than ever useful and necessary, to save Christians from being drawn away from conscience or duty."

WELCOME TO EVERY INCREASE OF KNOWLEDGE.

4. And then, he adds: "Nothing can be further from our thoughts than to reject indiscriminately the intellectual gains and progress of our own day. On the contrary, we gladly welcome as an addition to the heritage of knowledge and as a widening of the borders of the world's prosperity, every victory of research in the pursuit of truth, every effort of man for the attainment of good. But if all this progress is to bear lasting fruit and to continue to go forward, assuredly it must not set at defiance the authority and the wisdom of the Church." 1)

And here we may re-echo the noble desire, expressed by the Vatican Council, in the Dogmatic Constitution de Fide Catholica, for the continued progress and development of all knowledge, of all science, within their own proper sphere. 2)

A FALSE THEORY OF DEVELOPMENT.

5. Very different from this is the theory of progress or development excogitated in recent times, and approved by certain writers on the continent, and even in England. They make the progress of Christian doctrine to consist in real change. They argue that certain truths of revelation may become obsolete and die out; that having served their time, higher truths will supplant them, in accordance with some real or fancied progress of natural science. They even suggest that higher perceptions in natural science will reduce mysteries to the level of natural phenomena; and that the development of Christian doctrine really means the reception into the deposit of faith of a number of extraneous truths, which will, in course of time, bring the Church into perfect conformity with modern ideas.

There are even Catholics who imagine that they can save their orthodoxy by holding the

1) Leo XIII. Epistola "Testem benevolentiae." January 22nd, 1899.

2) Crescat igitur et multum vehementerque proficiat, tam singulorum, quam omnium, tam unius hominis, quam totius Ecclesiae, aetatum ac saeculorum gradibus, intelligentia, scientia, sapientia; sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia.—Vatican Council, Const. Dei Filius; c. 4.

creeds and definitions of faith, not according to the Church's constant understanding of them, but according to their own. They profess to believe that the Church's teaching may receive new light to illuminate it, so that the traditional sense, given by the Church to her formularies, shall give way to other meanings partially or wholly different. Against errors of this kind the Church, in the Vatican Council, has launched her formal anathema:

"If anyone shall say that it may ever be possible, with the progress of science, for a sense to be given to the doctrines proposed by the Church, other than that which the Church has understood and understands, let him be anathema" (De Fide et Ratione, IV. Canones, n. 3).

(To be concluded.)

SUBSTITUTES FOR THE SALOON.

[From the Chicago Journal of Sociology.]

AMUSEMENT ENTERPRISES.

Not least among the factors that enter into the development of the character of young people are the kinds of amusement which play upon their sentiment and constantly hold up before them the ideals after which they pattern. The character of the neighborhood determines to a certain extent the character of the amusement which, in turn, working upon the younger members of the community, recreates in them a taste for itself, becoming thus self-perpetuating as to its character.

Of the amusement enterprises of Chicago the theatres take the lead, varying in their attractions from the cheap vaudeville to the high-class theatres and operas. On the west side, in the center of a large industrial district, are two large theatres, typical playhouses of the people. They present, at popular prices, two distinct classes of amusement—continuous vaudeville and melodrama.

In the vaudeville bill the numbers are usually interesting, the acrobatic feats such as would thrill the heart of any boy and form the basis of his conversation for weeks. Usually trained animals excite the admiration of the audience, while the magician and the comic man each in turn receives the approval of the applauding hundreds. The jokes may be flat, but they never fail to provoke laughter. The masters of the cake-walk, with their gay and fantastic costumes, are ever in demand. Occasional plays of one or two short acts are a feature of the daily program. This vaudeville is clean and rarely suggestive of evil. With the exception of the upper gallery, the theatre is well and comfortably seated, seats ranging in prices from 10 to 30 cents. An average of 4,000 attend one such place of amusement daily (2,000 women, 1,500 men, and 500 children.) Groups of girls and young women, a comparatively small number of couples, mothers with their children gathered about them, make up the audience characteristic of the matinee. More men and couples attend in the evening. Some of these girls look forward for weeks and plan with an anticipation that has a touch of pathos in it, for the afternoon at the theater. They are almost the only bright spots in the lives of these girls, who, all too young, become women grown and, totally unprepared, enter the more serious relations of wife and mother. In the Chicago street boy's vernacular these matinees are "just s-s-swell," the most used and misused word in his vocabulary. Sundays the

boys "camp out" at the——, taking their lunch with them and remaining until it closes at night.

The—— presents an entertainment of a different class to an audience of about the same character and size and at the same price. It is the most widely advertised theatre in the city. The following is a quotation from its announcements of a play: "This new play is built on a conflict between the mountaineers of that locality and the revenue officers engaged in hunting them down. The atmosphere of the blue-top mountains has been preserved to a remarkable degree, the breath of the strange woods is in it. It pulsates with the vitality of vigorous mountain life; its swift action is impulsive; its recital of manly, honest, abiding love excites no blushes, but it warms the cockles of the heart, because such love as this makes the whole world kin. They love, and are merry; they suffer and never flinch; they are gentle as they are strong; they are pure as they are kind; their acts are governed by a deep feeling rather than by calculating reason." Throughout the play, which is one of intense excitement, the people lean forward in their seats, their faces reflecting the emotion portrayed. The tension is occasionally relieved by the "comic man," who elicits hearty laughter, the reaction from the prolonged strain. When it is all over, the inevitable impression must be against the civil law, and that there is a higher law—one, however, which is oft misinterpreted. Excitement and enthusiasm are stimulated. A drama less exciting would fail to bring out any response from the people, whose playground was the street, where the rattling fire-engines, borne down the street by dashing horses, the gathering crowd, the shouts, the barking dogs, the occasional street fight, the police ambulance, and the patrol form a part of their daily experience.

There is another on the west side, which, when this investigation was made, was reproducing with the cinematograph the Jeffries-Fitzsimmons fight. At two theatres, boxing and wrestling matches take place every Friday, drawing together crowds of those pugilistically inclined. The ball-grounds, during the season, draw immense crowds, averaging about 15,000 on Sunday—one Sunday last spring having an attendance of 80,000.

Between the theatres of this class and the dime museum—— stands out alone, boldly appealing at the same time to men's lower and better natures. At first a stereopticon of good quality throws upon the canvas pictures illustrating songs sung by a gentleman of comparatively good baritone voice and usually in dress suit. Thoughts of home, of mother's love, of woman's purity, of personal honor, are received with hearty applause and cheers. Next follows a cinematograph reproduction of a prize fight, and then, in striking contrast with the first, a "leg show" of the most shameless character. Be it said that, while it is undoubtedly this that draws the vast crowds of men, they never applaud, and only by watching their faces can one tell the effect upon them. Strange is the mingling of sentiments that must be present in their minds. The audience, entirely of men, is mixed in its character. The boot-black and the street boy is there, the clerk and the office-man, and in the most prominent places may be seen the cheap and flashy aristocracy of the city.

Still under the head of theatres must be mentioned the dime museums, where the painted bawdy girls, performing the hideous muscle dance that made notorious the Mid-

way Plaisance, compose the greater part of a program that is disgusting and revolting in the extreme; the stereopticon and cinematograph are the redeeming features. Little or no applause is given. The audience, composed of the lowest and most vulgar, or of shamed-faced curiosity-seekers, is quiet and sullen. Nothing but the morbid in man could induce him to go there.

Another form of public amusement is that furnished by the parks, private enterprises. At one of them, the battle of San Juan is reproduced, and a large dancing pavilion is well patronized. Races, driving exhibitions, and various sports entertain the crowd. An Alpine railroad catches the nickles. Beer and soft drinks are sold in large quantities. It is possibly one of the wickedest public resorts in the city.

ROYAL L. MELENDY.

THE HIERARCHY AND BENEVOLENT SOCIETIES.

Under this caption the *Semaine Religieuse* of Montreal seeks to whitewash those Canadian bishops who gave their approval to Catholic mutuals, particularly the Union Franco-Canadienne, of which we had a word or two to say in former years.

If the *Semaine* says, "It is not for the bishops to pronounce on these mutuals in so far as they are business concerns," we fully agree. When it continues, however, "even when they honor them with their patronage, when they approve and recommend them, they in no way become thereby the guardians of their funds or a security for their assumed operations," we distinguish, in the parlance of the logician. If it means that, when they publicly approve and recommend a society without making any distinction between its financial operations and its spiritual aims—and such was the case with all approbations we read concerning the Union Franco-Canadienne—we deny the proposition. If it means that, when they recommend only the spiritual part and positively exclude the financial, we subdistinguish: They will not be held responsible by intelligent readers who know how to think, *concedo*; they will not be held responsible by the general public, *nego*. Many patent medicines are bought because a Catholic paper advertises them, the more so when it parades episcopal approbations—which is proved by the very fact that patent medicine manufacturers offer higher advertising rates to Catholic than to secular papers. How much more readily will Catholics join mutuals which have the express approval of bishops! Who can exonerate bishops that recommend Catholic mutuals without knowing their financial standing or shifting the responsibility in case of an eventual downbreak? "*Causa causae est causa causati*."

It is dollars to dough-nuts that many a bishop will be cursed even after his death by Catholics who were deceived by his recommendation, when the inevitable takes place. Austria has a mutual insurance for Catholics against death, accidents, fire, etc. In spite of desperate efforts on the part of its clerical managers, no bishop has given his approval. We hope that will be the policy of the bishops of the U. S. and Canada hereafter. "*Clerici negotiis saecularibus ne se immisceant*."

J. HERNAN.

PROPOSED LEGISLATION AGAINST "CHRISTIAN SCIENCE."

The "Christian Scientists" of St. Louis, oppose House bill No. 181 and Senate bills No. 80 and 81 in the legislature, which both aim at making "Christian Science healing" unlawful in the State of Missouri. We can not blame them for their opposition; a worm, when trodden, will turn; but it is hard to understand how the Scientists could get twenty-five "prominent business men" of St. Louis to forward a protest to each member of the legislature, in which the following nonsense is contained (quotation from the *Globe-Democrat* of Feb. 10th):

"1. It is a well-known fact to-day that many forms of bodily and mental ailment yield to intelligent treatment which is wholly outside of and distinct from medical treatment.

"2. While technical knowledge of medicine may be essential to proper medical treatment, such knowledge (which according to the testimony of eminent physicians often amounts to nothing else than shrewd guessing) is not necessary to enable one to apply forms of treatment not founded on a medical basis. Indeed it is a well known fact among Christian Scientists that the study of medical theories is an education in the wrong direction, and renders the individual less capable of healing through spiritual means.

"3. Thousands of intelligent citizens of this State and more than 1,000,000 of our fellow-countrymen stand ready to testify of their ardent devotion to Christian Science, as the healing power of God revealed in the Scriptures. A Christian Scientist helps an afflicted brother through spiritual processes which were practiced by Jesus himself, and by his faithful disciples in the early church. Jesus took no drugs, he gave no drugs to others, and taught his followers to heal the sick without the use of any material remedies. Christian Scientists use no drugs whatever, nor any material remedies. Furthermore, as thousands upon thousands will testify, the Christian Science method of healing is found to be incomparably superior to any material method practised to-day.

"4. In the light of the pure teaching of the Bible on the subject of healing from sickness, as well as from sin, no State legislature can be justified in forbidding men and women to act as instruments under God for the relief and healing of the afflicted by spiritual methods divinely ordained."

Why do these business men not come forward and recommend a law doing away with all medical practice, since it is not "intelligent," yes, even conducive to mischief all around, as it "renders the individual less capable of healing through spiritual means," while the "Christian Science method of healing is found to be incomparably superior to any material method practiced to-day"?

J. F. M.

THE SWEDISH LUTHERANS AND SECRET SOCIETIES.

We see from the *St. Paul Daily News* of Feb. 27th that the Minnesota Swedish Lutheran conference (the jurisdiction of which extends over Minnesota, the Dakotas, and portions of Wisconsin and Manitoba) by a vote of 105 to 42, has declared war on all secret societies including the labor

unions. The action was taken in the form of a vote to strictly enforce the letter of the constitution of the church, which, among other things, prohibits all within the jurisdiction of the conference from belonging to any secret society. The constitution in this respect, it seems, has not been rigidly enforced, and the result is that nearly 50 per cent. of the men who are residents of the cities and members of the sect are also members of various secret organisations, the percentage being greatest among the Modern Woodmen, the Royal Arcanum, and other benevolent orders with the insurance feature. While the church rule is aimed more directly at the Masons, Odd Fellows and Knights of Pythias, it also applies to the insurance orders and to labor unions.

The question was precipitated by an effort to amend the constitution to permit church members to belong to secret societies. The result was the vote strictly to enforce the constitution.

This action of the Minnesota Conference of Swedish Lutherans, in harmony with that of the Missouri Synod, shows that the immigrants of the most Protestant of nations are wide awake to the dangers that threaten the religious faith of their members from affiliation with secret and semi-secret organisations.

A Minnesota correspondent, to whom we are indebted for the above-quoted clipping, advises, as an antidote for our Catholic people, the careful study of Rev. M. Mueller's book "The Church and Her Enemies," in which about 200 pages are devoted to that insidious foe, "Masonry." Unfortunately, we believe, the useful little work is out of print.

A. P.

CONTEMPORARY RECORD.

THE REAL MEANING OF THE KANSAS ANTI-SALOON CRUSADE.

A well-informed correspondent writes from Topeka under date of Feb 19th:

The temperance movement in this State has turned from an orderly and regular method of procedure into a crusade with the sensational features that mark hysterical excitements. The action of crowds of "joint smashers" in scores of towns of the State has come without warning; and the outbreak, though largely animated in its severer forms by the leadership of the fanatical Mrs. Nation, is but the ebullition of sentiments that have been slumbering for years. The prohibitory amendment to the Constitution since 1880 has never been thoroughly enforced. Nor is it enforced now. In most of the towns of the State from one to a dozen open saloons have operated. The exceptions have been those that had colleges or a strong religious sentiment. In most towns there has been all the time a minority opposed to the course of events and taking every means to conquer the majority, for where the saloons ran the majority favored them. The Prohibitionists took advantage of the statute that gives 100 people the right to have a grand jury on petition, but the grand juries failed to find evidence. The Prohibitionists brought suits, but the juries would not give verdicts. Injunctions failed for the same reason, as contempt not committed in the presence of the court may be tested before a jury, if the defendant so desires. Having tried all these things, the minority has for two or three years kept quiet; and by the craze for smashing things has

been awakened to this new method of stopping the liquor traffic.

The excesses to which the leaders of this crusade have carried their followers seem incredible. In one little town the principal of the high school led a dozen of his boys around the streets at midnight searching for liquor. The town has no joints, and they found none. But they did find a case of empty beer-bottles on the railway-station platform and destroyed it; another case was found at a barber-shop, and it too was smashed. Then an attempt was made to enter the shop and break the bay-rum bottles, but in vain, for a policeman had come by this time and drove them away. In Topeka on Sunday last dozens of college students with battering-rams and weapons of all sorts, from hatchets to pickaxes, followed Mrs. Nation smashing windows, bars, and cash registers with equal facility and recklessness. It was a lesson that will result in much future trouble.

The matter of financial need is appealing less to the towns now perhaps than in the days of the early nineties, when the revenues were smaller and the municipal taxes were much reduced from the reduction in values. Thousands of acres which had been assessed as city lots were thrown back into farm land, and instead of being assessed at \$30 a lot, were worth less than that an acre. It was in this dilemma that the joint license gained such a foothold. The revenue of \$1,200 a year was all that helped several towns from defaulting on their bonds, and it enabled scores of others to build up their streets and get out of debt. Now things are easier, and the valuations are somewhat increased. Still the need of revenue is great, and occupation taxes are being put on in many towns where the joints have been shut by the new movement.

The legislature has had before it resolutions to resubmit the prohibitory amendment, but the members have not been willing to meet the fancied opposition of the so-called temperance element.

The result of the present campaign, with its sensational features and its disregard for property, will not be lasting. When spring work opens up and the people have had their excitement, the joints will reopen and the towns that are known to be "liberal" will continue to license the saloons. The sentiment of the State is not much changed, for big advertisements of "fine whiskeys and wines" continue to appear in the papers of Leavenworth, Atchison, and Wichita, where the saloons are well-established business houses. In the meanwhile the politicians are trying to figure out how the joint-smashing movement can be utilized for the next campaign. It is likely that there will be positive utterances on prohibition in the State platforms then, for the first time in a decade.

LITERATURE.

CURRENT LITERARY NOTES.

—Two timely publications of the San Francisco Catholic Truth Society (Room 37, Flood Building) are "The Ceremonies of Holy Week Explained" and "The Gospel Story of the Passion of Our Lord," compiled by Rev. Arthur Ryan from the four Gospels. Every important word found in the Gospel narratives of the Passion has been used in this "Story," and no other word has been added. Both pamphlets sell at 5 cts. a copy; per 100 copies

\$2.50. There are several more excellent publications of the Truth Society on our desk which we intend to review soon. Any one interested in the work—as every Catholic ought to be—should write to the Society at the above address for its "Catalog of Publications."

—In a strong protest against the manner in which the late Maurice Thompson's death was used as an advertising engine by his publishers, Wm. Marion Reedy, in the *Mirror* (No. 2), recalls a *mot* of the late editor McCullagh, who once said that the combination of business-office methods and literature, if it were to handle the news of the Crucifixion to-day, would report the occurrence something like this: "The man Jesus, sometimes called the Christ, and King of the Jews, was crucified on Calvary hill yesterday afternoon, at three o'clock. The enterprising Simmons Hardware Company furnished the nails."

—We learn from the *Monitor* (No. 21) that a French translation of "My New Curate," made by Father Bruneau, is meeting with a success similar to the original.

—A New England correspondent of the *Casket* (Feb. 21st) raises his voice strongly against the adulations heaped by nearly the entire Catholic American press on Mr. Marion Crawford. "What Catholic paper," he says, "has told anything like the whole truth about that extraordinary farrago of sensationalism and blunder, 'Takisara'? As a matter of fact this lurid yarn is included in a catalog of 'Catholic books' compiled by a Catholic clergyman and thereby recommended to Catholic readers along with such gems of purely 'Catholic' fiction as 'Zoroaster,' 'Adam Johnston's Son,' 'Mr. Isaacs,' and the 'Witch of Prague.' . . . What is needed is discrimination. Some of his books are worth reading; one or two are very well worth reading, some of them are distinctly not worthy of attention, and some are best let alone as sensational and poorly written, while some few, worst of all, are disfigured by gross ignorance of Catholic matters inexcusable in any Catholic layman and disgraceful in a writer who calls himself a Catholic."

The *Casket's* correspondent excepts the *Sacred Heart Review* only from his censure. He should in justice have added the *Messenger of the Sacred Heart* and *THE REVIEW*.

ARTHUR PREUSS.

THE RELIGIOUS WORLD.

BISHOP MEERSCHAERT AND THE GERMANS.

THE REVIEW stands by the oppressed of all nationalities; but it must be certain that there is oppression. What has come to this office so far in the way of complaint from the Germans of Oklahoma and the Indian Territory, has not convinced us that they are unjustly treated. If we go back to the date of the present Bishop's elevation to the Apostolic Vicariate of the Indian Territory, Hoffmann's Directory tells us that Msgr. Meerschaert found two secular and 20 regular priests to serve a Catholic population of 5,500 souls.

In 1896, four years later, the same Directory tells us there were 15 secular and 19 regular priests to care for 13,889 souls. Again four years later, we read in the Directory that the Vicariate had 21 secular and 13 regular priests in charge of 17,804 souls. That shows

the Bishop has been procuring on an average two new secular priests for the past nine years of his pastorate,—quite an effort for a new growing mission. We are quite sure he could not have obtained the pecuniary means from his poor Vicariate; he had to apply where he could find missionaries without too much cost to himself. France and Belgium supplied his want. Who will blame the Bishop for taking what he could get, instead of what he might have wished for?

It has been resolved at the last German Catholic convention in Oklahoma City last December to take up a census of the German Catholics in the Vicariate. Quite proper; but this census should show not only the total number, but also where they are living, whether close together or scattered all over Oklahoma and the Indian Territory.

If they are scattered, how can they expect their Bishop to give them everywhere German-speaking priests? If their settlements are numerous enough to form parishes for themselves, then let them respectfully claim their rights, each parish stating the sworn facts and proceeding in an orderly way. We are sure they will be heard. The Bishop may not be able to send German priests to all parishes at once, but in time he will. Frequently trouble has been caused by tramp priests who had ingratiated themselves with the people, who then clamored for such and such a one as pastor, while the Bishop could not possibly receive the candidate into his diocese. Trouble ensued regularly; the bishop was accused of bigotry; yet under the circumstances he had to suffer such accusations rather than admit a bad priest. We hope that such is not the case in Oklahoma.

J. F. MEIFUSS.

We have received a number of more or less lengthy communications from Oklahoma concerning the alleged suppression of the German language by the Vicar Apostolic. We have carefully read them as well as the resolutions adopted by both German conventions held in Oklahoma City last year. We have likewise perused the newspaper clippings sent us, but we fail to see any specific facts to substantiate the grave charge that Msgr. Meerschaert has wronged his German-speaking people or acted the tyrant. General accusations will never move either the Apostolic Delegate or the Propaganda to take the matter up.

A. P.

TAXATION OF RELIGIOUS ORDERS IN FRANCE.

In blissful ignorance of what is done by the Masonic government of France against the religious orders, Protestant and secular papers are wondering why the religious "object to being treated like other people" with regard to taxation. The *London Tablet* (Jan. 5th) answers thus the *English Churchman*:

"As we have already pointed out, the religious congregations in France not only pay the taxes levied on other citizens, but bear the burden of the two extra imposts of the *loi d'abonnement* and of a tax of 4 per cent. levied on a hypothetical income of 5 per cent. of the gross value of their whole property. The tax *d'abonnement* was instituted by a law of 1895 in place of the old *droit d'accroissement*, established in 1880 and slightly modified in 1885, and it is under this that the English Passionist Fathers are being proceeded against. It is a tax of 30 centimes on every 100 francs of the gross hypothetical capital of the authorised communities, and of 40 centimes on that of the unauthorised congregations. How severely these two exceptional taxes bear upon the religious is strikingly demonstrated

in an unchallenged comparison printed by the *Ami du Clergé*, in which it was shown that an authorised community of four nuns, occupying a school-house which had been given and furnished by the charity of the faithful along with a capital of 75,000 francs invested in government stock, paid in taxation a total sum of 690 francs. Nearly half of this sum (300 francs, to give the exact figure) was required to satisfy the demands of this very tax *d'abonnement*, or *d'accroissement*, against which the English Fathers are appealing. In contrast with this it was shown that a private citizen occupying a house which, with its gardens and furniture, would be of the same value as that owned by the nuns, and possessing also a sum of 75,000 francs invested in government stock, would pay no more than a total taxation of 166 francs. The difference between the 690 francs demanded of the Sisters and the 166 francs paid by the private person is sufficiently large to make it evident that the law as it stands is scarcely in accordance with Article 13 of the 'Declaration of the Rights of Man,' which laid down that taxation should be equally divided between all citizens."

As is known, a generous American lady, Mrs. Mackey, paid 20,000 francs for the Passionist Fathers; it now looks as if it had been wiser not to pay the tax, since the government is determined to confiscate all the property of the unauthorised congregations and drive the members from France.

REGARDING SACERDOTAL JUBILEES.

Rev. Fr. Deppen, in the *Louisville Record* (Feb. 21st), comments on a recent communication to this journal in an article from which we quote the following passages:

"From 'Sacerdos,' in *THE REVIEW*, of St. Louis, we learn that the priests of the Diocese of Limburg, on the Lahn, in Rhenish Prussia, whose 25th anniversary of ordination occurs this year, 'have resolved to permit no secular or ecclesiastical celebration of their silver jubilee, and accept no presents.' He adds: 'Their decision is generally approved by the clergy, according to the *Koelnische Volkszeitung*, which hails it as a practical measure of reform. The celebration of such jubilees is a general and hallowed custom in the Church. So long as the Holy See does not object to the grateful and joyful observance of the silver, golden or diamond jubilees of the individual churches, and encourages the celebration and recognition of those of her Sovereign Pontiffs, we see no reason why the like jubilees of faithful priests and bishops should not have 'secular or ecclesiastical celebration.' It is true abuses may creep in; these can and should be eliminated. The celebration of the silver or golden jubilee of a pastor of souls is conducive to much good. It attaches him and his flock more closely together. It begets greater reverence and support, in-as-much as the faithful come to know that he has grown old, and meritorious, and more experienced in the service of the Master. Confidence and reverence are mutually engendered. We do not think the action of the Limburg jubilarians will meet with general acceptance."

We will not dispute this view, but quote, in justification of our correspondent and for the information of our esteemed Louisville confrere, a few lines from an acknowledged authority in ecclesiastical matters, "Wetzer und Welte's Kirchenlexikon" (2nd ed., vol. XI, s. v. "Secundiz"), making a distinction which the Rev. editor seems to have overlooked:

"... There is no objection to the solemn celebration, introduced by custom, of the (golden) sacerdotal jubilee, inasmuch as the 50th year, being 'the year of jubilee' (Levit.

xxv, 10), not only obligates the priest to render greater thanks to God, but also offers to those of the Christian people immediately concerned a wished-for opportunity to give public expression to their attachment to the Church and her servants. There can hardly be any serious ground for apprehension, even if personal feting of the jubilarian is made a rather prominent feature, since a priest at that age may at least be presumed to be able to conquer vain self esteem and penetrated with the conviction of his own personal nothingness. This can not always be said of the solemn observance of the so-called silver sacerdotal jubilee (after the 25th year in the priestly state has been completed), not to mention the fact that also the number of the years in this case lacks deep significance."

It is these reasons, perhaps, primarily, which have led the Limburg jubilarians to make the resolution referred to by our correspondent "Sacerdos," and the German clergy generally to approve the same.

ARTHUR PREUSS.

...We are glad to learn from the *Syracuse Catholic Sun* (Feb. 22nd) that Bishop Ludden is "very pronounced against the mixed marriage evil." "He does not sanction it from any point of view, and he sets his priests and people a good example in not attending such affairs, no matter how prominent or how Catholic the parties may be."

It is an example worthy of imitation.

...In connection with the Declaration against Transubstantiation required of the new British Sovereign, the *Tablet* (No. 3170) prints in full the text of a letter written by Dr. Lingard in 1897. The terms of the Declaration are denounced by the historian as cruel, indecorous, ungracious to Catholic subjects and the whole Catholic world, and useless as a security for Protestant worship.

...From an editorial leader in the *Sun* (Feb. 21st) on "Lent" we cull these passages:

"That the observance of Lent has become more general at such a time would seem to contradict the evidence of concurrent increasing religious scepticism, were it not that so very much of this new recognition is social purely, rather than religious, and formal rather than inspired by devout conviction. The coming of Lent is now marked by an intermission of the more pronounced of the gayeties of fashionable society; or at any rate, their form undergoes a change, and nominally Lent brings the 'gay season' of the winter to an end. But of actual abstinence and penitence there is little outside of the Roman Catholic Church and the ranks of the more rigid of the Episcopalians, more especially the Ritualists. The present formal respect to Lent paid by other churches is an evidence of the loosening of religious conviction and the cooling of religious faith rather than of any true spiritual faith. Having lost so much of the substance they are the more inclined to give purely æsthetic respect to the form. They do not carry this so far, however, as to subject themselves to the physical discomforts of fasting. Such a merely conventional recognition of Lent, of course, has no hopeful significance for those who go deeper than the surface in looking for the motives of conduct."

The *St. Louis Globe-Democrat* thinks that if Cubans are wise they will not follow the lead of windy orators. If Cubans are wise as that, we might take a few lessons from them ourselves.—*Louisville Courier-Journal*.

OPEN COLUMN.

AN ERROR CORRECTED.

TO THE EDITOR OF THE REVIEW.—*Sir*:

Allow me to draw your attention to a mistake that occurs on p. 8, col. 1, of THE REVIEW of Feb. 21st. The last of the "Dubia" regarding the jubilee reads: "In response to the request the Holy Father also granted this favor." The Latin text, which I find in the Irish *Ecclesiastical Record* of Feb., p. 100, reads: "... Ssmus minime annuendum censuit." P. JOSEPH SITTENAUER, O. S. B. ATCHISON, KANS.

SUUM CUIQUE.

TO THE EDITOR OF THE REVIEW.—*Sir*:

The *London Tablet* of Feb. 16th, 1901, p. 246, professes to give the contributions during 1899 1900 of various countries to the Holy Childhood Society. It places France (with Monaco) at the head: £34,866; next Germany with the Germans in America (but excluding Bavaria) £24,336. From this statement it would appear that the French children have contributed more than the German; moreover, one naturally infers that the children of Bavaria have given nothing. The statement is, to say the least, misleading. The children of Bavaria have given more than 261,000 marks; the children of the German empire, excluding the Germans in America, in Austria, in Switzerland, and in Luxemburg, but including, of course, Bavaria: 982,540 marks. Hence the contributions of Germany exceed those of France with Monaco, and have, we believe, exceeded them for some years past. The Society of the Holy Childhood is very dear to the hearts of the little ones in Catholic Germany and is more thoroughly organised there than in any other country. The German-American children have given over 8,000. *Suum cuique.*

A JESUIT FATHER.

A FRENCH-CANADIAN VIEW.

TO THE EDITOR OF THE REVIEW.—*Sir*:

Will you kindly allow me to put in a few words about your remarkable article on "The Catholic Federation Movement," published in No. 48 of THE REVIEW? I want to take issue with the last paragraph thereof, where you "firmly believe that the attitude of the French Canadian press, in this matter, ought to be dictated, not by a sense of past or present grievances, but by a sincere desire to bring about in the Catholic fold that harmony and unity which the Master wills."

I can not well connect this "firm belief" with the foregoing avowal that "the grievances of the French speaking Catholics are real and serious." If our grievances are real and serious, if in many instances we have been driven to frantic dissatisfaction and despondency by willful glaring denials of justice, if we have necessarily come up to the conclusion and conviction that no hope of a better treatment can be entertained as to a tyrannical majority—how is it possible for us to summon both courage and confidence enough to participate in a movement likely to be in the usual trend? Are you not doubly begging the question, 1st. by presuming that the French-Canadians can put better confidence in the new movement, 2nd. by presuming that the new movement will be fair and friendly towards them?

If the French Canadians were sure to be

fairly dealt with, they are so generous that they would certainly forget all past and present grievances, and would gladly participate. But, with a prospect of fresh ill-treatments forcibly staring them in the face, can you blame them for staying aloof? Let those who have sowed the wind and invited the whirlwind be alone responsible for our withdrawal.

(Rev.) F. H. BURQUE.

FT. KENT, ME.

INSURANCE.

THE FRATERNAL TRIBUNES.

A Franciscan Father wants to know our opinion of the "Fraternal Tribunes" of Chicago, a mutual insurance society, with a ritual apparently harmless, which many Catholics have joined.

Without going into any details, we will quote from the prospectus one item: The cost of \$1,000 insurance at the age of fifty amounts annually to \$16.74. The insurance sum is payable at the age of 70, or sooner in case of total disability of the insured. That means for 20x\$16.74, or not quite \$340, the Fraternal Tribunes promise a return of \$1,000. We fail to see how they can keep the promise.

J. HERNAN.

EDUCATION.

STATE PATERNALISM RAMPANT.

What ideas on State paternalism are harbored by certain minds, we have shown lately by a quotation from the *Juvenile Court Record* of Chicago. These ideas are no longer in the abstract, they have been embodied in a statute of Illinois, which erected a Juvenile Court for Cook County. How that Juvenile Court works and what further developments are to be expected, we learn from an article of the *Chicago Western Catholic* (Feb. 9th) signed John J. Crowley. We quote:

"For many months Catholics have looked askance upon a legal machinery which bored so directly into the sacredness and privacy of the home, even though that home be not up to the standard of living which common consent allows to be a good one. As the venerable Pontiff words it—'The idea . . . that the civil government should at its own discretion penetrate and invade the family and the household, is a great and pernicious mistake Paternal authority can neither be abolished by the State, nor absorbed; for it has the same source as human life itself.' The Encyclical Letter of His Eminence (Holiness should be the word) on Labor contains no more apt arraignment than the foregoing of a statute which avowedly upprops the State of Illinois to approximate in its scope the sphere of the parent. Thus we have a situation wherein not only the natural rights of the parent are frequently invaded, but wherein under the present practice of the Court in its dealings with the offending boys, fully two-thirds of the Catholic children considered in the Court are consigned to the exclusive control of probation officers of other creeds and sects. It is bitter enough to note that two-thirds of the whole number of cases considered in the Court are of Catholic parentage. It is sufficiently moving to know that of the penalized inmates of the John Worthy School 210 out of 310 are of Catholic extraction, but it caps the climax to witness such an enforce-

ment of the law that three out of every five Catholic boys receive their church-going admonitions from Protestant advisers. Within a few weeks, probably, the State legislature will be requested by the promoters of the law to bestow salaries upon a dozen or twenty of the probation officers of the Court, who in their feeble way visit to advise in moral, in material, and in religious matters the children and families committed to their exclusive care.

"Before the passage of such an amendment to the law, which will buttress and fortify the present arrangement by a squad of paid appointees, it behooves the Catholics of the State to take the aggressive interest in these laws which they have not heretofore."

Verily the Catholics of Chicago and of the entire commonwealth of Illinois ought to rise up in arms against any further encroachment on their individual and family rights by the secular State. We believe, however, the members of the legislature are less responsible for such fads than a lot of Chicago enthusiasts who proudly call themselves practical sociologists.

J. F. MEYER.

§ The Montreal *True Witness* (Feb. 16th) informs us that Archbishop Bruchesi has undertaken to visit and inspect all the colleges of his Diocese, to study and observe for himself what is lacking in them. It assures us also that the Archbishop is exceptionally fit to assume this task. It is not often that a good bishop is also a good school superintendent; we should therefore be thankful to our bishops if they would everywhere select the better timber in their dioceses for a diocesan school board and diocesan inspectors, to help along so many of our schools which are merely vegetating for lack of proper guidance.

A. P.

§ At last Thursday's (Feb. 28th) session of the superintendence department of the National Educational Association, Dean L. B. R. Briggs, of Harvard College, said, among other things:

"The football player gets a little culture from his studies; he gets his education from his football. By which I mean that work is educational. The whole drift of the present time is to turn work into play and to turn play into work. The modern educator thinks that the child's work must be amusing and the athletic trainer knows that the athlete's play must be work. From which arises the kindergarten, on the one hand, and the football game on the other."

HISTORY.

BIBLIOGRAPHICAL.

TO THE EDITOR OF THE REVIEW.—Sir:

In reply to a recent query: Father Garces' Diary, translated into English (with many notes), by the late Dr. Elliott Cones, is published by the Barrows Brothers Company, Euclid Ave., Cleveland, Ohio.

I wish to draw your attention to Father Benavides', O. F. M., Memorial (1630) concerning the Indian missions in New Mexico, published in English in Vols. XIII. and XIV. of the *Land of Sunshine*, edited by Chas. F. Lummis.

TH. A.

SANTA BARBARA, CAL.

WAS SAVONAROLA REALLY EXCOMMUNICATED?

Was Savonarola Really Excommunicated? An Enquiry by Rev. J. L. O'Neil, O. P., Boston, Marlier, Callanar & Co. Price, 75 cts.

We have reviewed in this journal Father O'Neil's first publication on Jerome Savonarola. In a second volume, which appeared lately, the same author, following Father John Lottini, undertakes to show that the unfortunate Friar "did not commit the prohibited acts, and that consequently he did not render himself amenable to the penalty of excommunication."

This volume will hardly meet with the reception which it might have found, had it been published two years ago, according to the author's original intention. The interest awakened in the life of Savonarola, coincidentally with the celebration of the fourth centenary of his death (1893), has remarkably decreased. Several clerical friends and readers of THE REVIEW, who had devoted considerable attention to the expositions of the "Savonarola question," have intimated to us a disinclination to see the discussion continued at length in this journal. This is one reason why we have delayed the present notice. We anticipate that the interest in the case will not be greatly enhanced by a subsequent work of good Father O'Neil, in which he promises to discuss in detail the veneration cherished by holy persons for the famous Friar of St. Marco.

There is much in Savonarola's life, qualities, and efforts apt to create a deep sympathy for him in his distresses and sad end. Still we must yield to the view that our author whose integrity of purpose and earnest research we gladly admit, has not, in default of convincing evidence, succeeded in sustaining his plea. It is the same plea which the Friar made himself when, after the passage of the sentence of excommunication, he wrote: "This excommunication is invalid both before God and men, because it rests on reasons and charges which have been falsely invented by our enemies." Theoretically Savonarola has even acknowledged the papal authority as such, but practically he has denied it. The papal sentence was undoubtedly valid, because it was, for important reasons, pronounced by the supreme power in the Church. Savonarola could respectfully defend himself before the Pope in order to obtain absolution from the excommunication, but till this was done, he had to regard the censure at least for the avoidance of scandal. He did not, as is well known.

For a further examination of the question we refer to Pastor's brochure, to the *Civiltà Cattolica*, Serie XVI, vol. XII. pp. 335 336, and to Father Lucas' valuable book, which was reviewed some time ago in these columns.

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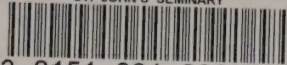
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